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Historical Sketch of the Missions in Japan ❀ ❀

Sixth Edition

REVISED BY

REV. G. M. FULTON, D. D.



UNDER THE CARE
OF THE

Board of
Foreign Missions
of the
Presbyterian
Church

The Woman's Foreign
Missionary Society of
the Presbyterian Church,
Witherspoon Building,
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JAPAN.

THE COUNTRY The islands which compose the Japanese Empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Korea on the south, embracing an area of about 160,000 square miles. They are very numerous, perhaps 4,000 in number, but the four islands of Yezo, Hondo, Shikoku and Kiushiu, together with Formosa, form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Kuro-Shio or Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British Empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1908, the population of the empire was 49,319,166.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever-present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

THE PEOPLE The Japanese are a kindly people, industrious and patient, quick to observe and imitate, and ready to adopt whatever may seem to promote their present good or advance their nation in the eyes of the world. The long and bloody strifes which marked so much of their past history not only left their impress in a

strong martial spirit, but divided the people into two great classes, the "Samurai" or military, who were at the same time the literati; and the "Hirimin" or agriculturalists, merchants and artisans. Formerly the distinction between these classes was very great, not only in their social, but also in their intellectual and moral character; but with the advance of the national education and under the changed conditions of new Japan, the difference is rapidly disappearing. At the present day, the average Japanese is intelligent, with a real love for knowledge, respectful to elders, gentle, courteous and intensely loyal; he maintains a buoyant and happy spirit even in the midst of much that is discouraging; while in a way he seems to take life easy, still there is a patient perseverance about him which surmounts obstacles and wins success.

In moral character he is as yet lacking in many of the highest virtues; love of truth for its own sake, chastity, temperance, straightforwardness, honesty, are not characteristic qualities, though noticeable improvement along all these lines has taken place in recent years.

Because of their eager desire for all that will prove beneficial to them and their acceptance of much that is new and strange from the West, the Japanese are regarded by many as changeable, superficial and unreliable, but this impression is gradually being removed as the people become settled in their new conditions and accustomed to the new life which they have adopted.

THE HISTORY The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until partly by destruction and partly by amalgamation with their conquerors, they have well-nigh disappeared. The pure Ainus, the original inhabitants, are now found only in the northern portion of the islands. The Japanese are evidently a mixed race; but the early immigrants, judging from the language, had no affinity with the Chinese, but were Tartars or Mongolians from central Asia, who came to

Japan by way of Korea, while another element of the population is supposed to be of Malay origin. The present Mikado or Emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first Mikado, sprung from the sun-goddess, landed upon the island with a few retainers, and, after a severe and protracted struggle with the natives, established the empire. The dynasty thus founded has never lost its hold upon the people, who regard the Emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the Emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the State—1143 A. D.—until the restoration of the imperial authority in 1868. Yoritomo never claimed the position or honor of Emperor. He was not a rival to the Mikado. He recognized the source of authority in the divine line, but under the title of “Shogun” or general, exercised regal power, and transmitted his office in his own line, or in rival families. The edicts of the ruling Shogun were in the name of the Emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation’s progress, and must therefore perish.

It was during this period that the Roman Catholic mis-

sionaries under Francis Xavier reached Japan in 1549. Although meeting with serious difficulties in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were 250,000 native Christians. His success was due partly to the doctrines he preached—in contrast with Buddhism full of hope and promise—but mainly to the fact that he made the transition from heathenism to Christianity very easy. It was largely the substitution of one form of idolatry for another. The political plans and intrigues of the Jesuits soon awakened the opposition of the rulers. The flames of civil war were kindled and the Christians were exterminated, with the decree over their graves: “So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan.” The edict forbidding Christianity was followed by one rigidly excluding all foreigners from Japan, with the exception of a few Dutch traders, who, under the most humiliating conditions, were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death.

The policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry in 1854, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—“The Mikado’s Empire,” chap. xxviii—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the Mikado to his rightful throne in 1868, solely to such an event as this, or to the subsequent treaties with other Western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the Shogun. Rival families, who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their

earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *regime*. The introduction of the foreigner, even in the restricted degree in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But whatever the cause, a mighty revolution swept over the land. The Mikado resumed his power. The Shogun was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and a government administered like the modern governments of Europe was established. The Mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokyo, moves among his people like other princes, earnestly seeks their interests, and has secured for Japan a recognized place among the enlightened nations of the world. It was this treaty and the revolution which followed it which opened the way for Christian work in Japan.

An event which moved the entire nation to rejoicing, and stirred the hearts of all Japan's well-wishers with thanksgiving, was the promulgation of the National Constitution, in February, 1889. This pledge of the nation's new existence as a Constitutional Monarchy went into effect February 11th, 1890, and the Diet provided for, comprising a House of Peers and a House of Representatives, met for the first time November 29th, 1890. Freedom of conscience and liberty of worship are guaranteed to all.

In 1894, the effort to gain commercial supremacy in Korea brought on a war with China, in which the Japanese army and navy were overwhelmingly victorious. By the treaty of peace signed in 1895, the Island of Formosa was ceded to Japan, as well as a district on the mainland, which was later given up for an equivalent in money. The brilliant success of the war greatly intensified national feeling, and raised Japan to a commanding position among the eastern nations. This enabled her to obtain from the European powers the long-desired revision of the existing treaties. By

this revision the foreign governments surrendered all rights of extra-territoriality in Japan, and foreigners come under the jurisdiction of Japanese courts and laws. In return, foreigners are allowed to trade and reside without restriction anywhere in the country, instead of only in the treaty ports. The treaty went into effect July, 1899.

In the expedition for the rescue of the Legations at Peking, during the Chinese outbreak of 1900, the Japanese contingent rendered great service and held a high place in comparison with the European troops engaged.

In 1904-1905, Japan was engaged in the great struggle with Russia, into which she was drawn for the sake of her Korean neighbor, and to preserve her own national integrity. After much hardship and many hard-fought battles, costing great loss of life on both sides, Japan was the victor both on land and on sea, and the Russian forces were driven completely out of southern Manchuria. By the treaty of Portsmouth, signed in the autumn of 1905, Japan succeeded to Russia's lease on the Liaotung Peninsula and the ownership of the Manchurian Railway. Also the southern half of the island of Saghalin was ceded to Japan and various other concessions granted. But perhaps the greatest fruit of the victory was the new consciousness of strength which dawned upon the Japanese people and the prestige which accrued to the nation as the result of their remarkable achievement, as well as of the spirit and character displayed throughout the war. There was henceforth no hesitation anywhere in recognizing Japan as one of the great world powers.

The early faith of the Japanese (Shintoism) seems
RELIGION to have been little more than a deification and worship of Nature, and a supreme reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the Mikado, and the duty of all Japanese to obey him implicitly. Its principles are expressed thus: "Thou shalt honor the gods, and love thy country. Thou shalt clearly understand the principles of heaven and the duty of man. Thou shalt revere the Mikado as thy sovereign and obey the will of his court."

The chief feature of popular Shintoism is the worship of ancestors and the deification of emperors, heroes and scholars. No idols or images are employed in its worship. Its symbols are the mirror and the "gohei," strips of notched white paper hanging from a wooden wand. It has no written code, and no defined system of ethics or belief. Indeed, within a few years it has been officially proclaimed as no longer to be regarded as a religion, but merely as a patriotic cult.

About 550 A. D., the Buddhists carried their faith from Korea to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now holds nearly one-third of the human race among its adherents. Theoretically, it is a system of godless philosophy, connected with a relatively pure and elevated morality.

But this is not Buddhism as it came to Japan. In the twelve hundred years of its existence, it had grown from a philosophical system into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns—indeed, a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly, until it ultimately embraced the great mass of the people. It reached its golden age in Japan about the thirteenth and fourteenth centuries, A. D., when the land was filled with its temples, priests and worshippers.* Buddhism in Japan has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the Gospel.

Confucius also has his followers in Japan; but as that

* The most famous statues of Buddha are the *Dai-Butsu* (Great Buddha), at Kamakura and Nara. That at Kamakura is a mass of copper about fifty feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and a half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism can hardly be regarded as a religion. It is not a very serious hindrance to the progress of Christian missions in Japan. Shintoism, as the embodiment of national and ancestral traditions, allying itself with modern secularism and atheism, and Buddhism, the religion of the masses, are the Japanese rationalism and superstition which the Gospel must meet and overcome.

**PREPARATION
FOR THE GOSPEL**

For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field.

American enterprise had reached the Pacific Slope, and was pushing its commerce to the eastern continent, which now lay at its doors. The scanty information which the civilized world had obtained through the Dutch traders, fed the desire to know more. The necessities of commerce seemed to demand that the long seclusion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the Western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of the outside world, and desired to break through the barriers which had so long shut them in.

At this juncture, in 1853, a small American squadron under Commodore Perry, sent in no spirit of conquest, but in the interest of humanity, to secure better treatment for our shipwrecked sailors and provisions for our whaling ships, appeared in Japanese waters, and succeeded in opening the long-sealed gates.

Perry negotiated a treaty of friendship, which permitted American consuls to reside at Shimoda and Hakodate. Mr. Townsend Harris was appointed to Shimoda, and succeeded

in making a treaty of commerce, to take effect July 4th, 1859, opening the ports of Yokohama and Nagasaki to foreign residents. There was no mention made of Christianity in this treaty. Treaties with other powers soon followed, granting larger privileges. The custom of trampling on the cross was soon after discontinued, at the request of the foreign ministers, but the edicts against Christianity continued in force until 1873.

MISSION WORK IN JAPAN.

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized world. As early as 1855, the Presbyterian Board of Foreign Missions requested D. B. McCartee, M. D., one of its missionaries in China, to visit Japan and make inquiries preparatory to sending forth a laborer to this long inaccessible field. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. It was thought to be impracticable then to establish the mission contemplated, and the Board waited, watching for the first favorable indication. After three years of waiting, the favorable indication was seen; the Executive Committee reported that, in their judgment, the way was open, and that it was the duty of our Church now to take part in this great work. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24th, 1859. Rev. J. L. Nevius and his wife, on account of the failure of Mrs. Nevius's health in Ningpo, were appointed by the Board to be associated with Dr. and Mrs. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Two clergymen of the Protestant Episcopal Church in the United States reached Japan in June, 1859. Dr. Hepburn arrived in Japan early in October, 1859, and settled at Kanagawa, a few miles from Yedo (now Tokyo). Here a Buddhist temple was soon obtained as a residence; the idols were

removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, etc., they were compelled to use the language, and made rapid progress. Dr. Hepburn says: "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in their home, and the mission work began—Dr. Hepburn using his medical skill and practice as furnishing an opportunity to speak to the sick and suffering of Christ, whose Gospel he was not permitted to teach.

In November, 1859, Rev. S. R. Brown, D. B. Simmons, M. D., and the Rev. G. F. Verbeck, sent by the Reformed (Dutch) Church of America, settled at Kanagawa and Nagasaki.

Mr. and Mrs. Nevius remained in Japan nine months studying the language. Finding that direct missionary work there was then impracticable and there being no indication of favorable changes for the future, while in North China, just opened under the recent treaty, there was an urgent call for laborers, they obtained permission to return to China. For a time there was some solicitude for the personal safety of the missionaries in Japan, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other

foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with acquiring the language, and distributing a few copies of the New Testament in Chinese, which some of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They found the people eager for knowledge, fond of reading, and open to Christian instruction. There was a great work, therefore, in the translation of the Scriptures and the preparation of religious tracts pressing upon them.

It was found unadvisable to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners there. Toward the close of the year 1862, Dr. Hepburn purchased a property for the mission in Yokohama, and removed to that place. It lay just across the bay from Kanagawa, but was more acceptable to the authorities because it was the place where other foreigners mostly resided. Here he opened a dispensary and hospital, which he was not allowed to do at Kanagawa. The work in the study of the language and the rough preliminary translation of the Scriptures was pushed forward with greater energy and success. Doors were partly opened to other work. Application was made by the Japanese Government to Dr. Hepburn to instruct a company of Japanese youth in geometry and chemistry. To his surprise, he found these young men far advanced in mathematical studies. With this instruction in English, he was able to connect lessons in Christian doctrines and duties; and thus, though informally, he really began to preach the Gospel.

This school, which was so full of promise, was soon broken up. The country was in a disturbed state; society was rent into parties, which were bitterly hostile to each other, but all more or less jealous of any foreign influence. The young men were called away to fill posts in the army, but most of them took copies of the Bible in English and Chinese. In May, 1863, the Rev. David Thompson arrived and began the study of the language. The missionaries could not yet

preach the Gospel in the native tongue, but to meet the great desire of the Japanese to learn the English language and to be instructed in Western knowledge, they engaged in teaching. They found some opportunities in connection with the government schools, in which they had been invited to take part; and Dr. Hepburn was already engaged in his great work of preparing a Japanese and English dictionary. The first edition of the dictionary was published in 1867, and it has proved of the greatest service to all English-speaking missionaries in that land. This finished, Dr. Hepburn wrote stating his strong conviction that the time for more direct work had come, and urged the Church to increase her force, so that she might be able to take her place in that work. During the year 1868, the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. In February, 1869, Mr. Thompson was permitted to baptize three converts, two men of good education and talent, and an aged woman. Although the government had not repealed the edicts against Christianity—indeed, had republished them as soon as the Mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and in connection with Mr. and Mrs. Cornes and Mr. Thompson, established a new station at Yedo (now Tokyo), which, as the capital of the country, and the residence of the Emperor and his court, afforded a wide field of influence and usefulness. A special feature of the work, growing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen. Some of these became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872, our missionaries, with those from

other churches, had been engaged, as we have seen, in preparatory work—studying the language, managing the dispensaries, translating the Scriptures, teaching in private classes and in the government schools. During all this period there was no regular stated preaching of the Gospel to a native audience. The edicts declaring that every one accepting the “vile Jesus doctrine” would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that “God led our missionaries into the schools, and the kingdom of Christ entered Japan through the schools,” yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the Gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the Mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of State; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of Western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States and the nations of Western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feeling its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says:

“Returning to my office in New York City on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck (a missionary of the Reformed Church in Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make ‘big ships and big guns.’ They had left Japan without the consent of the government, and their lives were forfeited. The young men were well connected, and through the influence of their family and the missionaries, they obtained per-

mission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe."

Every one can understand how much this has had to do with the marvellous progress of Japan. It was influential in originating and maintaining a system of common schools similar to that of the United States, now embracing nearly thirty thousand schools, with over four million children under instruction.

But now the "set time to favor" Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the State with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to conform with that in use among Western nations, including the weekly day of rest.

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the Week of Prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some, perhaps, from a true interest in Christianity. It was concluded to read the Book of Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer meeting, entreating God with great emotion, and tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the hearers of the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart

out of us." The missionary in charge was almost overcome, so intense was the feeling. Such was the first Japanese prayer meeting. A church of eleven members was organized in Dr. Hepburn's dispensary by Rev. S. R. Brown, a missionary of the Reformed Church. It grew rapidly in numbers, and its members were not only consistent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church is organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokyo was established by the Women's Board of Foreign Missions in New York, needed buildings were furnished and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Hepburn, at Yokohama, and Mrs. Loomis and Mrs. Carrothers, in Tokyo, and all looked forward with eagerness and hope to a large share in the Christian work in Japan.

Two native churches, in Yokohama and Tokyo, were organized in the following year, partly through the preaching and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and Misses Youngman and Gamble, gave needed strength to the mission, and the whole work of translating the Scriptures, dispensary

practice, teaching and preaching, was carried vigorously forward.

In 1874, the mission received signal marks of Divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokyo—the former consisting of twenty-three members, all on confession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due examination, they were received, and arrangements were made for their training for the work. Mr. Thompson was meanwhile acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under the care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokyo was placed upon a new basis by the prompt and liberal action of the Philadelphia Society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be overestimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the Gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and by the return to this country of Mr. and Mrs. Loomis on account of ill health, it was soon reinforced by the arrival of Rev. William Imbrie and Rev. George W. Knox and their wives from this country, and by the appoint-

ment of Mr. and Mrs. J. C. Ballagh, who were already in Japan. The mission was further reinforced in the later seventies or early eighties by Rev. and Mrs. T. T. Alexander, Rev. and Mrs. T. C. Winn, Rev. J. B. Porter, Miss Mary K. Hesser, Miss A. E. Garvin and others, who, settling in the western sections of the country, were in 1884 formally constituted the West Japan Mission.

The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness for every Christian work. The church at Tokyo began at once to send out its offshoots in small *nuclei* of Christians, gathered in other parts of the great capital and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 a movement was initiated on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren, holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The result was the organization of the "United Church of Christ in Japan," an independent, self-governing Japanese Church. This church has now co-operating with it the representatives of five foreign missionary agencies, viz.: the Reformed (Dutch) Church, the Reformed (German) Church, Presbyterian Church (North), Presbyterian Church (South), and the Woman's Union Missionary Society of America. It is the strongest body of Christians in Japan.

An earnest effort was made in 1889 to unite the Congregational churches with the Church of Christ, but without success.

On December 3d, 1890, the United Church of Christ in Japan dropped the word "United" from its name, and adopted as its Confession of Faith the Apostles' Creed, with the following doctrinal preface:

"The Lord Jesus, whom we adore as God, the only begotten Son of God, for us men and for our salvation became man and suffered. For the sake of His perfect sacrifice for sin, he who is in Him by faith is pardoned and accounted righteous; and faith, working by love, purifies the heart.

"The Holy Spirit, who, with the Father and the Son, is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man, being dead in sin, cannot enter the Kingdom of God. By Him were the prophets and holy men of old inspired; and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible Judge in all matters of faith and living.

"From these Holy Scriptures the ancient Church drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

"I believe in God the Father Almighty," etc.

The evangelistic spirit of the Church of Christ is worthy of all praise. It has its own Board of Missions, to which the contributions in 1908 amounted to nearly 10,000 yen.* It has a successful work in Japan's new possession, the island of Formosa, where a Presbytery has been established, and it is carrying on an active campaign among the Japanese in Korea and Manchuria. Its first foreign missionary effort was begun in 1909, by sending a Japanese missionary to North China.

The Union Theological School was organized in September, 1877, by the missions of the Presbyterian Church in the United States of America, the Reformed Church in America, and the United Presbyterian Church of Scotland. The Union College was organized in June, 1883, by the missions of the American Presbyterian and the Reformed Churches. In June, 1886, these institutions were united, and, with the Special Department then organized, became the *Meiji Gakuin*, i. e., "College of the Era of Enlightened Peace." In this new institution the Union Theological School became the Japanese Theological Department, the Union College the Academic Department, and the Special Department offered instruction through the medium of the English language in theology and other special studies to the graduates of the Academic Department and to others similarly qualified.

The aim of the *Meiji Gakuin* is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry.

*A yen is equivalent to about 50 cents in gold.

The institution is located at Shirokanemura, a southern suburb of Tokyo, about one mile northwest of the railway station at Shinagawa. Sandham Hall, Hepburn Hall and Harris Hall contain recitation rooms sufficient for four hundred students, with a library, besides dormitory and dining-room accommodations for one hundred and fifty boarders. Harris Hall was erected through the liberality of Messrs. G. S. Harris & Sons, of Philadelphia. A theological hall was built in 1891, a commodious chapel in 1904, and a dormitory for theological students in 1908.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. In 1888 the translation of the Old Testament was accomplished, thus giving the whole Bible to the Japanese. It is a great satisfaction to Dr. Hepburn and his co-laborers that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made.

It was only to be expected that an advance so unprecedented should be followed by reaction. The years 1889-90 were a period of great political activity and intense national feeling, taking the form of violent prejudice against foreigners and foreign teachings, which was fostered by political leaders for their own advantage. The result was seen in the decreased attendance upon the mission schools and in the growing impatience of anything like foreign control in church affairs. A strong feeling prevailed that those who became Christians were faithless to their national traditions, and could not be relied on for patriotic service. The outbreak of the war with China in 1894 and the enthusiasm with which Christians as well as others responded to their country's call, did much to remove this prejudice. The excitement of the campaign interfered seriously with regular mission work, but in many ways the war was the means of opening wider doors to the Gospel.

When the time came for the ratification of the new treaties in 1899, there was great excitement among the conservatives and the zealous Buddhists lest the country should be overrun by foreigners and the faith of the people in Buddhism destroyed. New educational regulations were adopted by the

government, which placed all Christian schools at great disadvantage, and made it necessary to close some altogether. This attitude of suspicion and alarm affected all missionary work for a time; but the tension gradually relaxed, and the steady growth of enlightenment tends constantly toward a more liberal policy.

In April, 1900, the Evangelical Alliance of Japan met in Osaka, and decided to inaugurate the new century by special evangelistic work throughout the Empire. The General Conference of Missionaries which met in Tokyo in October appointed a committee to co-operate with the committee of the Alliance in this work. From this beginning grew the extraordinary movement known as the "Kirisvtokyo Taikyo Dendo" (the universal extension of Christianity). The meetings began in Tokyo in May, 1901, and a remarkable awakening of interest in Christianity was manifest throughout the country. Crowded meetings, mostly carried on by Japanese pastors and Christians, were held in all the principal towns. At least 10,000 persons enrolled themselves as desirous to be instructed in the Christian faith. Every department of work has felt the inspiration of the new enthusiasm. The numbers of the new converts actually brought into the communion of the Church has not as yet been large; but it is too soon to foresee what enduring results will follow this widespread interest.

The work of the Young Men's Christian Association has been remarkably fruitful among Japanese students. There are branches in all the principal colleges, including the Imperial Universities. In 1901, Mr. John R. Mott, Secretary of the World's Student Federation, visited the country, speaking to crowds of young men in all the large cities. As a result, more than 1,400 students professed their willingness to investigate Christianity, and a large number have applied for baptism.

During the Russo-Japanese war, the Christian forces of Japan combined and through the medium of the Christian Association sent a number of workers to the front, both Japanese and missionary, and throughout the war conducted activities along social, intellectual, moral and spiritual lines

that proved so helpful to the army that not only were the officers and men enthusiastic in their praise of the services rendered, but leading non-Christian business men contributed toward the support of the work, and the Emperor himself made an unprecedented grant of 10,000 yen toward it. This Christian campaign convinced the nation more than anything that had preceded it that Christianity was a national blessing, and something to be desired both for individual and social good. It is a matter of congratulation that our own missionaries and Japanese workers had a leading share in this splendid work.

EAST JAPAN MISSION.

YOKOHAMA Yokohama, first occupied by our Board in 1860, was then an insignificant village of fishermen.

Now it is a city of 350,000 inhabitants, with many churches and schools. For many years our work there was in charge of Dr. James Hepburn, whose wisdom and devotion were blessed by rare success. A beautiful stone church, erected by Dr. and Mrs. Hepburn and their friends, was dedicated in 1891. There are now in Yokohama two self-supporting churches, well organized for work under their Japanese pastors. Since 1903, no missionaries have been located here, as the workers of the Dutch Reformed Church were regarded as being able to take care of the work in this place. It is no less beloved, however, on account of the early associations of our missionaries in the work.

TOKYO Tokyo, the capital, has been since 1869 the headquarters of our mission. The first church was organized in 1873. The regular work of the churches is now largely assumed by the Japanese pastors, leaving the missionaries free to carry on new work in the city and vicinity. Many churches and preaching-places in the surrounding country are regularly visited.

For many years past open-air evangelistic work has been maintained at Uyeno, a district of the city lying between two popular shrines, where crowds pass to and fro. Missions and chapels also for seed-sowing are conducted and thousands of people are reached in this way every year.

A training school for Bible women was established some years since, and its graduates have done efficient service in the homes of their people. The course gives half of each year to the students for country work. A girls' boarding-school, one of the earliest agencies employed in Tokyo, was begun by Mrs. Carrothers in 1871. Ground was bought in 1876, in the part of the city where foreigners were allowed, and a building erected. It was afterwards named Graham Seminary, in honor of the President of the New York Woman's Board. Three years afterward a Japanese lady, Mrs. Sakurai, who had become a Christian, began a school in her own house, in a district of the native city called Bancho. This was afterward committed to Mrs. True and Miss Davis, under whose devoted care it became very large and influential, having at one time over 300 scholars. In 1890 it was thought wise to unite these two schools. Both properties were sold, and suitable buildings erected near the Bancho School. The buildings are known as Graham Hall and Sakurai Hall, and the school is called the Joshi Gakuin. It is organized in three departments, Preparatory, Academic and Advanced, and ranks very high among Christian schools for girls. It has an attendance of about 250 pupils, most of the graduates being Christians, who are filling positions of trust and responsibility throughout the country. There are two day-schools and two kindergartens, reaching in all about 500 children.

A training-school for nurses, planned by Mrs. J. Ballagh before her death, was begun by Mrs. True in 1886. It soon outgrew the care of the mission, and was transferred to Japanese supporters. Miss Youngman and other ladies have assisted in the care of a Leper Home supported by the Edinburgh Mission to Lepers, and a Rescue Home for Women.

THE HOKKAIDO The Hokkaido (Northern Sea Circuit), including Yezo and the Kurile Islands, is the most northern province of Japan. It is as large as Ireland, containing one-fifth of the empire, but the population is less than 1,000,000, and much of the interior is wild forest and prairie. Immigrants are pouring in by thousands from the southern provinces, attracted by the wealth of minerals and timber. A few of the Ainu, the

aborigines of the islands, remain, but they are gradually perishing through contact with a stronger race. Our mission is working from three centres, where there have already developed self-sustaining churches, and a number of bodies of believers in out-stations. Sapporo, the capital city, is the place where Christianity has taken deepest hold, and the strong church established there is the fruit of a Sunday school begun in 1887 by Miss S. C. Smith and Mrs. Watase, the first graduate of Graham Seminary. The Hokusei Jo Gakko or School for Girls, is doing a splendid work with its attendance of 175 pupils. This school was opened in 1887 by Miss Smith, who still presides over it and rejoices in its success.

The work in Otaru was begun in 1894 by Miss Clara H. Rose, who from a little Sunday-school for fishermen's children has built up a promising Girls' School of the industrial order, with fifty pupils in attendance, besides a flourishing kindergarten of 100 pupils. The small town of a few years ago has grown to a city of over 100,000 inhabitants, and a vigorous church is making its power felt over the lives of the people.

The new town of Asahigawa is also the newest station, having been opened in 1900 by the transfer to that place of the Rev. and Mrs. George P. Pierson. With the rapid growth of the town, the Church has kept pace, and the earnest, energetic body of Christians have not only built themselves a church and a pastor's residence, but have assumed self-support and assist in the work of the surrounding region. The Obihiro prison, where the great revival took place in 1907, which resulted in the conversion of several hundred of the convicts and many of the officials and their families, is within the bounds of this station.

WEST JAPAN MISSION.

The first station occupied on the western coast
KANAZAWA was Kanazawa, a city of 100,000 inhabitants.

When the first missionary, Rev. T. C. Winn, went there in 1879, there was not, so far as known, a single Christian living in the western provinces. Now every important city has its groups of Christians, and some of them vigorous churches. Of these, Kanazawa has two, under

Japanese pastors, while the evangelistic work in the city and the country districts is superintended by the American missionaries.

With the coming of the railroad and the increased intercourse with other places, much of the opposition which was formerly so pronounced in this stronghold of Buddhism, has died away. The missionaries find splendid opportunities in Bible-class and Sunday-school work, where individuals can be known and reached, as well as in the public preaching of the Gospel in chapels and churches. A correspondence class for Bible study has nearly 1,500 members, mostly people of education. A systematic plan of itineration aims to reach all parts of the country field during the year.

The schools of Kanazawa have always held high rank. The girls' boarding-school, founded by Miss Hesser in 1885, still bears the impress of her devoted character. The name has been changed to Hokuriku Girls' School, from the name of the district, and reports 150 scholars, of whom nearly half are Christians.

The children's school, long carried on by Miss F. E. Porter, still exists in the form of a successful kindergarten, one of the best in Japan. It has 70 pupils, and is the centre of a strong evangelistic influence. A boys' school, maintained for some years, was given up because the American Methodists have one of the same grade.

Osaka, on the Inland Sea, one of the imperial ports, **OSAKA** and a great manufacturing centre, is the first city of the Empire in commercial importance and the second in population, containing nearly a million souls. The results of many years of patient labor are seen in five well-established churches, with schools and chapels. Work in this station was begun by the Rev. T. T. Alexander, D. D., and fostered by his large influence until his death in 1903. This was also the starting point of the former Cumberland Presbyterian mission established in 1879 by Rev. A. D. Hail and Rev. J. B. Hail, which was united with the West Japan Mission in 1907. Extensive evangelistic work is carried on in the surrounding territory.

The Naniwa Jo Gakko, a girls' school, established by Miss

A. E. Garvin in 1884, and the Wilmina Jo Gakko, the school of the Cumberland mission, were merged at the time of the union of the two Churches into a thriving institution, under the name of the Wilmina Girls' School of Osaka. It has enrolled upwards of 200 pupils.

In 1904, the Rev. D. A. Murray, D. D., established a Training School for Evangelists, following the methods of the Moody Institute in Chicago. The school has been very successful, and is training about thirty young men as practical and useful workers.

The Rev. J. B. Hail, D. D., and Mrs. Hail, the **WAKAYAMA** veteran missionaries of the former Cumberland Presbyterian Church, removed to this field from Osaka and established this station in 1881. It is beautifully situated in one of the historic districts of the country. Dr. and Mrs. Hail have labored for the most part alone in this territory, and have kept the work purely evangelistic. An extensive country work has been built up through patient and persevering itineration. A strong church exists at Wakayama, and also at Tanabe to the eastward, where Miss Julia Leavitt resides, and has labored faithfully for many years, much of the time entirely alone, among a people by whom she is greatly beloved.

Hiroshima, on the same coast, is next in importance to Osaka. It is a military and naval station, and some of the first converts were among the soldiers. A little church was organized in 1883, and the place occupied in 1887 by Rev. A. V. Bryan and Mrs. Bryan, the first missionaries of any name in the region. The work has grown slowly, in spite of the peculiar difficulties met in a garrison town, and there are now in the city and neighborhood a self-supporting church and five out-stations. In the war of 1894, Hiroshima was for a time the seat of government, and all regular work was temporarily suspended. The church was rented by the government for a Red Cross hospital. Every facility was given for access to the soldiers, both in barracks and hospital, and quantities of Bibles and Christian reading were distributed among them. Almost the same

conditions existed in the Russian War of 1904-1905, when the good work was repeated in behalf of the soldiers.

Kyoto, the ancient sacred capital, is a very attractive **KYOTO** city, and the centre of artistic manufactures. A church of ninety members was organized in 1894, and has grown into vigorous self-support. The mission of the American Board has its headquarters here. In 1895, their missionaries united with Mr. Porter in holding daily services, with audiences ranging from 25 to 200. Many of the hearers were from the country, and had never heard the Word before.

Kyoto is a city of schools. Besides the Imperial University, there are numerous technical and secondary schools, so that a great field for effort is opened among the students. Services are held at Nishiji and at Gozo, where another church is rapidly growing up. A good location has been secured in the student quarter and the work there is meeting with much success. Women's meetings are maintained, and two kindergartens, which are always filled to overflowing.

This is one of the stations of the former Cumberland **TSU** Church, established in 1890, and was the scene of the devoted labors of Mrs. Drennan for many years. Her influence was so strongly felt that a memorial church has been erected to her memory, largely through the efforts of the Japanese Christians. A large country work is full of promise, and the territory is the undivided field of our Church. Tsu is a city of 50,000, eastward from Kyotô, has a delightful climate, and is the centre of a rich and prosperous district.

Yamaguchi, in the extreme southwest of Hondo, **YAMAGUCHI** is the centre of a large population. The church here has a devoted pastor, the Rev. Mr. Hattori, and in 1891, Rev. J. B. Ayres and Rev. J. W. Doughty went to take oversight of the outside work. The influence of an excellent governor, whose wife is a Christian, creates a friendly atmosphere for the truth. There are 2,500 students in Yamaguchi, and its Y. M. C. A. is very prosperous. The people of the surrounding country are most accessible and friendly. Fourteen out-stations and seven occasional preaching-places are visited by the evangelists and helpers. The most urgent

field is in the island of Kiushiu, lying opposite, where there are more than five millions of people, for whom little has yet been done. The Kojo (Castle of Light) Girls' School, the youngest school of the mission, is firmly established, with fifty girls in attendance. A kindergarten attracts as many parents as children.

FUKUI Fukui is a city of 50,000 people on the west coast railway, fifty miles south from Kanazawa. It was occupied by the Rev. G. W. Fulton, D. D., and Mrs. Fulton in 1891. The people were at first strongly Buddhistic and anti-Christian, but the patient and persevering work of twenty years has largely overcome the antipathy. The young church is growing, and the work of the region is being prosecuted in three or four out-stations. Tsuruga, one of the out-stations, is a growing town, one of the new ports of Japan, and the terminus of the steamship line connecting with Vladivostock.

YAMADA The Cumberland Church entered this, the headquarters of Shinto, in 1893. It is a comparatively small town, but the work is important, because of the tens of thousands of pilgrims, who visit the celebrated shrines of Ise annually, and lodge for days in the place. A rapidly growing church, with a neat house of worship, is shedding its light not only upon the residents of the place, but is illumining many also who come from distant parts of the country. In addition to the local work, the missionary visits a number of out-stations.

MATSUYAMA South of Hiroshima, five hours' sail across the beautiful Inland Sea, lies the city of Matsuyama, with about 36,000 inhabitants. There is a little church, organized in 1899, with a good Japanese pastor, and in 1901 Rev. A. V. Bryan and Mrs. Bryan were transferred from Hiroshima to found the new station. The people are friendly and receptive, and the work is most encouraging.

KURE A few years ago this was hardly more than a fishing village, until it was made one of the three great naval stations of the country. The population has rapidly increased, until it is now a thriving city of over a hundred

thousand people. A church was organized during the eighties, but it was not till 1905 that it became a mission station by the removal thither of the Rev. and Mrs. Harvey Brokaw. The work has grown, the church become independent, and a number of out-stations are regularly visited by the missionaries. The "Fukuin Geppo," a monthly paper for evangelistic purposes, has nearly 2,000 readers.

Our missionaries have felt the necessity of following the course of the Japanese Empire. **KOREA AND MANCHURIA** After the war with Russia, many thousands of Japanese subjects migrated to Korea and Manchuria. The number is constantly increasing. Calls came for Christian workers to labor among them, to which the Japanese Church and the missions heartily responded. A number of Japanese evangelists were sent and the Rev. and Mrs. T. C. Winn were located in Dairen (Dalny) in 1906, the Rev. and Mrs. A. V. Bryan in Port Arthur in 1907, and the Rev. and Mrs. F. S. Curtis in Seoul the same year. The work has since then been carried on from these three centres with most encouraging results. It has the cordial sympathy of the Japanese Government and the active co-operation of many of the officials.

The work in Japan has just passed its half-century milestone. **PRESENT OUTLOOK** A grand celebration of this event was held October 5-10, 1909, planned and carried through by a joint committee representing both the churches and the missions. During the past fifty years tremendous changes have taken place in Japan politically, intellectually, socially, religiously. A new nation has been formed, and Christianity has been one of the leading factors in the re-creation. Count Okuma, Japan's leading statesman now living, in an address at the above celebration said that "before the coming of the West in its missionary representatives and by the spirit of the Gospel, Japan never took wide views nor entered upon wide work; but under their influence and inspiration, the nation has been led to world-wide thoughts and world-wide work." The success of Christian work in Japan

is measured by the extent to which it has infused the Christian spirit and ideal into almost the entire nation, and by its being the means of putting into the last fifty years of its history an advance equivalent to that of a century." This is a striking testimony from a man who has been closely associated with all the movements of these recent years and who knows well the power which Christianity has had in the development of the nation.

A Protestant Church of 80,000 members, gathered into nearly 600 organized churches, approximately one-third of which are self-supporting, and raising for all purposes about \$150,000 gold annually, is the visible fruit of the work of the last half-century. The Presbyterian Church, called "The Church of Christ," heads the list, with a membership of 20,000, increasing at the rate of twelve per cent. net each year, having seventy independent churches, and raising upwards of \$50,000 for its own support and work. This Church has in it many pastors and members of commanding ability and influence, and is permeated with a strong evangelical faith and a spirit of aggressive evangelism. It feels the burden of responsibility for the evangelization of its own people, and is exerting itself with very commendable zeal toward the accomplishing of the task. It welcomes heartily the presence and assistance of faithful missionaries, and the financial help accorded by the Christians of America.

In educational work we are represented by seven kindergartens, two primary schools, six girls' schools, one boys' school, one school for Bible women, one school for evangelists and one theological seminary. These institutions are all of good standing, and scattered over the country in strategical centres, are doing a splendid work not only for the cause of education, but for the cause of Christ.

Japan is open to the Gospel. The hearts of her people are responding more and more to its teaching and its claims. Perhaps a million people have felt the touch of its power, and are ordering their lives more or less according to its standards and cherishing secretly in their hearts the hope which it affords. The remaining 49,000,000 are still to be evangelized. The difficulties in the work are only such as are common to

most missionary lands, in the way of ancient faiths which have largely lost their hold on the people, but remain from force of habit the recognized religions, or the evil of men's hearts, which exists among the Japanese in common with the rest of humanity, and which opposes itself to the pure and holy living demanded by the religion of Jesus.

It is unnecessary to argue for the strategical importance of Christianizing the Japanese nation. They are to-day leaders of the Orient. Their example is being watched and their influence felt among all the peoples of Asia. Many students from other Asiatic countries are studying in the schools of Japan, and are taking back to their own lands impressions received, as well as ideas and ideals, to guide their rulers in remoulding their institutions and the trend of their national life. Christ must be put into the heart of Japan, her influence must be made in every sense distinctly and avowedly Christian, if we are to pursue a statesmanlike policy in the evangelization of Asia.

The Church may well take courage from the past success of her efforts in this land we have been considering, but what has already been accomplished should only inspire her to renewed determination to finish the task of making Japan a Christian nation. The call for the Gospel has never been so eager, the need has never been so urgent, and the opportunity has never been so hopeful as at present. We should redouble our efforts, continue to send out our best missionaries, multiply our gifts, and in particular should baptize the whole work with such a spirit of prayer that all difficulties and obstacles would disappear, and before the centennial milestone was reached, Jesus Christ would be enthroned over the Japanese Empire and all the people acknowledge Him as Lord and Saviour.

SOME STATISTICS OF THE CHURCH OF CHRIST IN JAPAN, 1908.

Japanese ministers	89
Other Japanese workers (estimated).....	250
Churches self-supporting	68
Communicants	18,969
Pupils in schools.....	3,253
Pupils in Sunday-schools (partial).....	11,925
Dependent churches	137
Preaching stations, additional.....	121
Contributions for all purposes (gold).....	\$51,535

EAST JAPAN MISSION.

YOKOHAMA—On the bay, a few miles below Tokyo; mission begun 1859.

TOKYO, 1869—Rev. David Thompson, D. D., and Mrs. Thompson, Rev. William Imbrie, D. D., and Mrs. Imbrie, Mrs. J. M. McCauley, Rev. H. M. Landis and Mrs. Landis, Rev. Theodore M. MacNair and Mrs. MacNair, Mr. J. C. Ballagh and Mrs. Ballagh, Rev. A. K. Reischauer and Mrs. Reischauer, Miss Kate C. Youngman, Miss Annie B. West, Miss Elizabeth T. Milliken, Miss Lida S. Halsey, Miss Elizabeth R. Campbell, Miss Matilda H. London.

HOKKAIDO: Sapporo, the capital of the Hokkaido (Yezo), 350 miles north of Tokyo; 1887—Rev. W. T. Johnson and Mrs. Johnson, Miss S. C. Smith, Miss I. M. Ward, Miss Alice M. Monk. Otaru, 25 miles northwest of Sapporo—Miss C. H. Rose. Asahigawa, about 100 miles northeast of Sapporo—Rev. George P. Pierson and Mrs. Pierson.

WEST JAPAN MISSION.

KANAZAWA, 1870; on the west coast of the main island, about 180 miles northwest of Tokyo—Rev. G. W. Fulton and Mrs. Fulton, Miss K. Anna Gibbons, Miss Janet M. Johnston, Miss E. Maguet, Miss Lucile Dooley.

OSAKA, 1881; a seaport on the main island, about 250 miles south by west of Tokyo—Rev. A. D. Hail, D. D., and Mrs. Hail, Rev. G. W. Van Horn and Mrs. Van Horn, Rev. D. A. Murray, D. D., and Mrs. Murray, Miss Agnes Morgan, Miss Mary Ransom, Miss Sallie Alexander, Miss Annie Hail.

HIROSHIMA, 1887; on northern coast of the Inland Sea, about 410 miles southwest of Tokyo—Rev. W. B. Langsdorf, Ph.D., and Mrs. Langsdorf, Miss A. E. Garvin, Miss Mary B. M. Cooper.

KYOTO, 1890; 250 miles southwest of Tokyo, on Lake Biwako—Rev. J. P. Gorbald and Mrs. Gorbald, Miss F. E. Porter.

YAMAGUCHI, 1891; about 470 miles southwest of Tokyo—Rev. J. B. Ayres and Mrs. Ayres, Miss Gertrude Bigelow, Miss Lillian A. Wells, and Miss Florence Bigelow.

FUKUI, 1891; about 220 miles west of Tokyo—Rev. J. G. Dunlop and Mrs. Dunlop.

DAIREN, MANCHURIA, 1907—Rev. T. C. Winn and Mrs. Winn.

PORT ARTHUR (DALNY), MANCHURIA, 1907—Rev. A. V. Bryan and Mrs. Bryan.

SHIMONOSEKI, 1904; on southwest point of Island of Hondo, about 480 miles southwest of Tokyo—Rev. W. Y. Jones, D. D., and Mrs. Jones.

KURE, 1906; on the Inland Sea—Rev. Harvey Brokaw and Mrs. Brokaw.

KOREA, 1907; Work among Japanese—Rev. F. S. Curtis and Mrs. Curtis.

YAMADA, 1893; on island of Hondo, near Gulf of Ise, 200 miles southwest of Tokyo—Rev. W. F. Hereford and Mrs. Hereford, Miss Jessie Riker.

WAKAYAMA, 1881; on east coast of Inland Sea, 270 miles southwest of Tokyo—Rev. J. B. Hail, D. D., and Mrs. Hail, and Miss Margaret Moore.

TANABE; on the southern coast of this province, 70 miles from Wakayama—Miss Julia Leavitt and Miss Elva Robertson.

Tsu, 1890; on west coast of Gulf of Ise, about 200 miles a little south of west of Tokyo—Rev. John E. Hail and Mrs. Hail, Miss M. B. Sherman.

MISSIONARIES IN JAPAN, 1859-1910.

* Died. Figures, Term of Service in Field.

† Connected with the Board of Missions of the Cumberland Church until 1907.

*Alexander, Rev. T: T...	1877-1902	Gorbold, Rev. J. P.....	1904-
Alexander, Mrs.	1877-1902	Gorbold, Mrs. (Miss M.	
Alexander, Miss C. T....	1880-1892	M. Palmer)	1892-
*Alexander, Miss Emma.	1902-1903	*Green, Rev. O. M.....	1873-1882
†Alexander, Miss S.....	1894-	Gulick, Miss F.....	1876-1879
Ayres, Rev. J. B.....	1888-	†Hail, Rev. J. B., D. D...	1877-
Ayres, Mrs.	1888-	†Hail, Mrs.	1877-
Babbitt, Miss E.....	1895-1896	†Hail, Rev. A. D., D. D.	1878-
Ballagh, Mr. J. C.....	1875-	†Hail, Mrs.	1878-
*Ballagh, Mrs. L. E....	1875-1884	†Hail, Rev. J. E.....	1900-
Ballagh, Mrs.	1885-	†Hail, Mrs.	1898-
Ballagh, Miss A. P.....	1884-1907	Hail, Miss Anna M.....	1908-
Bigelow, Miss G. S....	1886-	Halsey, Miss L. S.....	1904-
Bigelow, Miss Florence..	1907-	Haworth, Rev. B. C....	1887-1906
Brokaw, Rev. H.....	1896-	Haworth, Mrs.	1887-1906
Brokaw, Mrs.	1896-	Haworth, Miss A. R....	1887-1906
Brown, Miss Bessie....	1892-1894	Hayes, Rev. M. C.	1887-1892
Bryan, Rev. A. V.....	1882-	Hayes, Mrs.	1887-1892
*Bryan, Mrs.	1882-1891	Hays, Miss Emma.....	1888-1891
Bryan, Mrs.	1887-	Hearst, Rev. J. P.....	1884-1892
Campbell, Miss E. R....	1905-	Hearst, Mrs.	1884-1892
Carrothers, Rev. C.....	1869-1875	Henry, Miss M. E.....	1882-1883
Carrothers, Mrs. J. D....	1869-1875	Hepburn, J. C., M. D....	1859-1893
Case, Miss Etta.....	1887-1903	Hepburn, Mrs.	1859-1893
Cooper, Miss M. B. M...	1903-1908	†Hereford, Rev. W. F...	1902-
*Cornes, Rev. Edward...	1868-1870	†Hereford, Mrs.	1902-
*Cornes, Mrs.	1868-1870	*Hesser, Miss M. K.....	1882-1894
Curtis, Rev. F. S.....	1887-	Imbrie, Rev. William....	1875-
Curtis, Mrs.	1887-	Imbrie, Mrs.	1875-
Cuthbert, Miss M. N....	1887-1892	Johnson, Rev. W. T....	1902-
Davis, Miss A. K.....	1880-1900	Johnson, Mrs.	1902-
Doughty, Rev. J. W....	1890-1903	Johnstone, Miss J. M...	1905-
Doughty, Mrs.	1890-1903	Jones, Rev. W. Y.....	1895-1909
Dunlop, Rev. J. G.....	1898-	Jones, Mrs.	1899-1909
Dunlop, Mrs.	1898-	Jones, Miss A. W.....	1903-1905
Eldred, Miss C. E.....	1877-1880	Kelly, Miss M. E.....	1893-
Erdman, Rev. J. P.....	1903-1907	Knox, Rev. G. W.....	1877-1893
Erdman, Mrs.	1904-1907	Knox, Mrs.	1877-1893
Fisher, Rev. C. M.....	1883-1890	Lafferty, Miss Cora....	1888-1891
Fisher, Mrs.	1883-1890	Langsdorf, Rev. W. B...	1902-1909
Fulton, Rev. G. W.....	1889-	Langsdorf, Mrs.	1902-1909
Fulton, Mrs.	1889-	Landis, Rev. H. M.....	1888-
Gamble, Miss A. M....	1873-1875	Landis, Mrs.	1888-
Gardner, Miss Sarah....	1889-1907	†Leavitt, Miss J.....	1881-
Garvin, Miss A. E.....	1882-	Leete, Miss Isabella A...	1881-1898
Gibbons, Miss K. A....	1902-	Leete, Miss Lena.....	1881-1886
Glenn, Miss Grace C....	1900-1904	Leonard, Rev. J. M....	1888-1894

Leonard, Mrs.1888-1894
Light, Effie, M. D.....1887-1888
London, Miss M. H....1907-
Loomis, Rev. Henry....1872-1876
Loomis, Mrs.1872-1876
Loveland, Miss H. S....1889-1892
Luther, Miss Ida R.....1898-
MacNair, Rev. T. M....1883-
*MacNair, Mrs.1883-1887
MacNair, Mrs.1895-
*McCartee, D. B., M. D..1888-1900
McCartee, Mrs.1888-1900
*McCauley, Rev. J. M...1880-1897
McCauley, Mrs.1877-
McGuire, Miss M. E....1889-1897
McCartney, Miss E....1884-1885
Maguet, Miss E.....1907-
Marsh, Miss Belle....1876-1879
Mayo, Miss L. E.....1901-1907
Miller, Rev. E. R.....1872-1875
Milliken, Miss E. P....1884-
Monk, Miss A. M.....1904-
Moore, Miss Margaret..1906-1910
Morgan, Miss Agnes....1889-
Murray, Miss Lily.....1888-1894
Murray, Rev. D. A....1902-
Murray, Mrs. (Miss Foster)1902-
Naylor, Mrs. S. N.....1886-1898
Nyling, Miss Marion....1899-1902
Pierson, Rev. Geo. P....1888-
Pierson, Mrs.1895-
Porter, Rev. James B....1881-1900
Porter, Mrs. (Miss Cummings, M. D., 1883)...1884-1900
Porter, Miss F. E.....1882-1900
Reede, Miss W. L.....1881-1888
†Ransom, Miss M.....1901-
Reischauer, Rev. A. K...1905-
Reischauer, Mrs.1905-
†Riker, Miss J.....1904-
†Robertson, Miss E....1905-
Rose, Miss C. H.....1885-
Settlemyer, Miss E. L...1893-1903
Shaw, Miss Kate.....1889-1904
Sherman, Miss M. B....1902-
Smith, Miss S. C.....1880-
Taylor, Rev. A. G.....1888-1893
Taylor, Mrs.1888-1893
Thompson, Rev. David..1862-
Thompson, Mrs. (Miss M. C. Parke)1873-
Thompson, Miss S. M...1895-1898
*True, Mrs. M. T.....1876-1892
†Van Horn, Rev. G. W..1888-
†Van Horn, Mrs.1888-
Vaughn, Rev. A. P.....1904-1907
Vaughn, Mrs.1904-1907
Ward, Miss Isabella....1901-
Warner, Miss A.1885-1897
Wells, Miss L. A.....1900-
West, Miss A. B.....1883-
Winn, Rev. T. C.....1877-
Winn, Mrs.1877-
*Woodhull, Rev. G. E...1888-1896
Woodhull, Mrs.1888-1896
Worley, Rev. J. C.....1908-
Worley, Mrs.1908-
Wyckoff, Miss H.....1901-1907
Youngman, Miss K. M..1873-

BOOKS OF REFERENCE.

- An American Missionary in Japan. M. L. Gordon, D. D. (1892.) \$1.25.
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